



THE TWO WORLDS.

Registered at the
G.P.O. as a Newspaper

A Weekly Journal devoted to the PHENOMENA, PHILOSOPHY
and PROGRESS of **SPIRITUALISM**,
also to RELIGION IN GENERAL and to REFORM.

No. 1780—Vol. XXXIV.

FRIDAY, DECEMBER 23, 1921.

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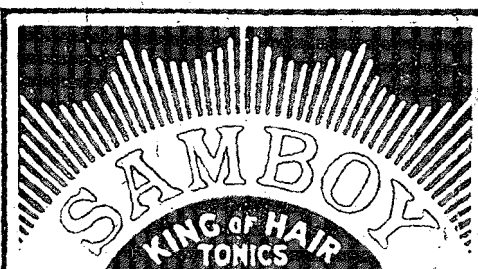
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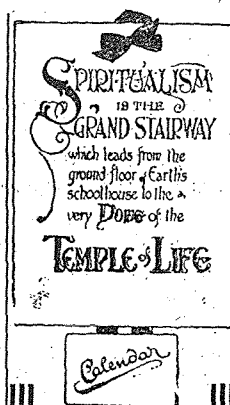
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No. 1780—Vol. XXXIV.

FRIDAY, DECEMBER 23, 1921

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God's lamps are lit, and all the sky's a-starred. Myriad
pointed fires shine in the night. Peace is around, and with
peace come thoughts of love and hope and faith.

FAITH in a plan that now may misty be,
Hope that anon the mist will roll away,
Love that lives on and stronger grows with time,
Till merged in God and His eternal day.

—WM. MARSH.

Materialisation and Spiritualisation.

W. H. Evans.

IN recent articles I have drawn attention to the idea that the purpose of the Creative Power is the production of a self-conscious being. As Spiritualists, knowing that man survives the change of death, we see in this fact evidence for the rationality of the universe. Hypothetical, therefore, as is the affirmation that man is the purpose of the Creative Power, it is eminently reasonable, as it falls into line with the evidence for human survival. We might almost say that the Creative Power attains self-realisation in man. The evidence for man's survival of bodily death clearly indicates that his origin is not material, but spiritual. That being so, I wish to express a few thoughts arising from a consideration of this fact upon the cosmic process, and although they will necessarily be speculative, they will, I trust, indicate a line of inquiry which will be profitable.

The process of creation may be termed a process of materialisation, the gradual clothing of the thought of God in a denser substance. The law of evolution implies an involution; before anything can exist in the outer, it must first subsist in the inner. "As above, so below" is an axiom of Hermetic science, and correspondentially the reverse is true. Accepting the existence of the Creative Power as a fact, which power is inherent in the Primal stuff or substance of which worlds are made, we may hazard a speculation as to the processes by which it manifests. It will be seen on reflection that all creative or formative processes in the universe are, when reduced to their primal state, mental processes. The universe is the result of creative thought, which implies that it operates according to the laws inherent in the primal substance. These laws are the modes which govern the Creative Power, and express its nature. Thus, from the highest to the lowest, using these terms in a logical and not a spatial sense, there is a gradual condensation, or precipitation of the divine thought, which, descending from finer to grosser, becomes clothed in the matter appropriate to each plane, until it eventuates in the material universe on which we now live. All this implies plan, executive ability, and an end to achieve, the realisation of which first comes to fruition on this plane. This process is a materialising one, the gradual clothing of the divine thought in matter, the ultimatum of the divine Idea. This is what has been termed the descent of spirit into matter; the gradual impregnation of which is expressed in the creative energy we see around us. There is thus no blind dance of atoms, no *cul de sac* with law and order, throbbing in harmonic oneness with the divine life, and guided by the inherent power of its nature to a given end. The promise of the

Creative Power manifest in the first throb of its outward surge will inevitably be fulfilled.

By a process the reverse of this are the higher worlds of life formed. It is as though the Creative Power went downward in a grand curve, the material universe being the point where it turns upward, the descending arc of the curve being involutionary, the ascending arc evolutionary; the one a materialising process, the other a spiritualising one. The accomplishment of the grand purpose of the Creative Power takes such a time that we can form no conception of it; we therefore speak of it as an eternity. But if the thoughts here expressed be gripped by the reader, they will form the basis of an intelligent optimism, and can be applied in many directions.

I have no wish to repeat what I have already written in recent articles, but desire to express a few thoughts upon our present condition of life. The gradual turn homewards, so to speak, of the life stream results in the unfolding of all the latent thought with which it is impregnated, and the stress of life is really the pull of the material which ultimately results in the refinement of the spiritual essence imprisoned in the web of matter. Hence, we find periods in the history of man where there is a reinforcement of spiritual power, the results of which, strangely enough are for a time discords, upheavals, and a general shattering of the forms in which the intellectual and emotional life of the people is expressed. This quickening of the spiritual consciousness of the people is the result of the gradual spiritualisation which is continually going on. The evolution of consciousness brings into activity latent spiritual power; the people become restive, though in the mass quite unaware of the causes of such restiveness. Thus the materialising process tends to exhaust itself and must needs turn back for refreshment and stimulation. At such periods we find those who have become to a certain extent fossilised, buried in a certain form of social life, lifting up their voice and crying, "Woe, woe! there is nothing before the race but revolution and bloodshed, and a general overturn!" But it is not death, but the manifestation of insurgent, creative life which we see. When truth becomes fossilized in any mind or in society, it ceases to exert any real power in the world. The progressive mind is one that is always open to welcome fresh truth, and is always ready to let go in order to discover some better and higher source of power.

The process of spiritualisation, commonly spoken of as civilisation, is a purely mental process, one with the mental processes of the Creative Power. It is really an enrichment of that power. For we are all parts of it, and we all contribute somewhat to the whole; that is, we each individually develop some aspect of life. As separate and detached units, we are incomplete. Only as we learn to act co-operatively and harmoniously together can we find the fuller life. Thus, as we individually become spiritualised, do we collectively become civilised.

The whole of our civilisation to-day is an expression of the mental life of the people. Not a very high expression, perhaps, but one that is gradually rising higher. If we realise that the process is as much an individual as a collective one, we shall make greater progress. There is a tendency to imagine that, by congregating together and passing resolutions, we are doing things. But the passing of a resolution is a negative act, and results in nothing being done unless the units who pass it are prepared to put the resolution into effect. Generally the tendency is to pass resolutions and then leave the work to a few.

We are beginning to realise that this is wrong; that if we want things done we must do them ourselves. An executive can only act according to the driving power of

those who elect them to do any particular work. This is as true in our own societies as in our national life. In theory the majority is supposed to rule; in actuality it is the reverse. Thus, when a man votes another into Parliament he hands his own initiative over to another, and, for a certain time, loses control of it. He only exercises it during election time. The result of this is seen in the growing contempt of Parliamentary government, and the gradual drift of thought in the direction of a return to the communism of primitive Christianity. Thus, slowly does the mass consciousness reach up to the level of the individual vision of men like Jesus, Tolstoi, Karl Marx, etc.

The revival of psychic phenomena is having definite psychic inter-actions which are affecting the life of the people, and resulting in an opening of the mass consciousness to the influx of spiritual power. Despite the chaos of the present, I am convinced that there is more spiritual power being expressed to-day than ever before. The great upheaval we have passed through, the tossing of so many young and ardent souls into spirit life, together with the economic stress, is resulting in rending our civilisation to pieces, but underneath there is emerging something which now, perhaps, appears crude and ungainly, but which will by and by be seen to be more beautiful than anything we have hitherto beheld. The deepening of our consciousness, the sense of awareness of the Creative Power in our life, will bring into existence a higher form of civilisation, and the chaos of the present is but the promise of the order of the future.

It must be clear to every Spiritualist who reflects at all upon the philosophy of mediumship that you cannot have a development of psychic power on a large scale without its having definite reactions upon the lives of the people. The spiritual lift which such must ultimately give is such that increased vision will bring increased demand, and that is what is really happening to-day. Our civilisation is not providing the means for expressing the fuller life which the people have caught glimpses of. Hence we find that Spiritualism must be a directing power, in some sense a governing power, a power to guide the newly unfolding energies of the merging democracy into channels which will result in our having a spiritualised democracy, and not a democratised animal. Not the glorification of matter, but of spirit, an idealisation of matter, if you will, a refining of it, a transmuting of its grossness to finer forms expressive of the inner consciousness of the people. Only thus can we ever expect to realise the perfect ideal, the perfect humanity acting as one man.

If we revert now to a consideration of the next plane of life we shall find that it is really a higher evolution of the material universe. Generally speaking, Spiritualists, in regarding spirit life, think of it as preceding this. The downward progress of the creative act would result in the fashioning of the various planes of existence, each of which would probably have its appropriate life. But such life expressions would be in the nature of contributions to the final creative act in the denser matter of our universe. The material universe is the ultimate expression, the turning point, as we have said, of the life stream. That being so, the spirit planes or spheres will, in the human sense, be a further evolution of this life. This links the whole of the creative processes, and completes the grand circle, showing that involution and evolution correspond to the law of action and reaction. Thus we have a perfect harmonisation, and doubtless if we could view the whole of the cosmic process, we should see that everything that takes place is essential to the well-being of the whole.

If we follow out the thought that the higher planes of life are a further evolution of matter, we shall realise that law reigns supreme in all realms. And when we view the higher worlds in relation to human life and activity, we shall be prepared to recognise the operation of law thereto. The operation of the law of cause and effect in the moral world should prepare us to view more dispassionately some of the statements relative to the effects of human action. It cannot be too strongly insisted that there is no such thing as punishment or reward in nature. Such thoughts are simply the application of ideas born of human consciousness. For instance, if a man falls into the water

and gets drowned, it is not right to say that it is a punishment for not having learned to swim, because many who can swim are drowned. It will be wise for us in considering this aspect of our theme to rule out the theological conceptions of rewards and punishments. It is these ideas which vitiate much of the morality of Jesus, who constantly emphasises the reward which follows from right doing. The benefits which flow from good actions, and the pain which follows bad actions are simply consequences, and an enlightened moral teacher never urges men to do good for the benefits it brings, but because it is right to do it.

If we apply these thoughts to the other life which is a higher expression of this, we shall naturally expect that the more enlightened and active moral sense of its people will result in a better ordered state. Thus I am unable to accept the statements sometimes made that there are definite localities which are called hells. To take an instance we read in the Vale Owen script of people working in mines. Naturally, the question arises, "For what purpose?" These people are not only held in leash by their evil dispositions, but are in thrall to some despotic being. I leave aside the question of what made their dispositions evil. But our ideas of labour are linked up with the idea of economic necessity, and I do not think that you will find in a world where economic necessity, as we understand it, is absent, a number of people working in mines in such conditions as depicted by the inspirers of Mr. Vale Owen. To my mind the idea of punishment obtrudes too much, and nullifies the good to be achieved.

If the process of spiritualisation goes on on a higher plane, we shall naturally expect that the lower forms of our civilisation will be absent. And, as the number of really bad people in the world are comparatively few, the existence of such evil cities as described seems to me exceedingly doubtful indeed.

We also have to take into consideration a fact which I have mentioned in former articles, that for centuries the best of earth's children, as well as the worst, have been passing into spirit life. Is it not natural to suppose that the good by the very positiveness of their nature would create conditions which would tend to a well-ordered state in harmony with the higher plane?

Moreover, the inspirers of the Vale Owen script tell us that whole buildings are raised by collective thought power, a statement which obviates the necessity of digging for minerals. In fact, the picture of the hells which are given us is so horrible and so impregnated with theological prejudices that I cannot accept them in a literal sense. To me the after life is so wisely ordered that there can be no such license as some infer. The conceptions of hells and heavens as separate localities, places of blister and bliss, are just logical developments of the doctrine of free-will which eventuates finally in the negation of law and order. No being who is the result of the Creative Power can be called free, for logically, whatever nature he possesses is the natural result of laws over which he has no control whatever. Consequently, to punish men is vindictive, to help them by better environmental influences to use their energies more wisely is humane. This aspect, however, requires a separate article to be treated more fully.

Following the line of our evolutionary development, we ultimately reach what is relatively the great objective. The experiences gained by the involutionary and evolutionary stream become concentrated in the self-conscious units, who at last learn to act co-operatively and in harmony one with another. The final end is beyond us at present, though it may perhaps by some be imagined to some extent. The laws of growth are applicable to all realms, and we can conceive of our reaching stages of development where we shall be able to direct the creative process, and through the power of our enlarged consciousness, view a vaster field, and realise a greater depth and power of life than we now can.

The fulness of the Creative Life becoming vivid in our being, we realise it in our personality, and in the words of Lucifer, "become as gods, knowing good and evil," wielding the power of a fuller developed individuality. It will be seen that I do not accept the idea that our being becomes finally absorbed in the great whole, as the drop is

absorbed in the ocean, as all experience goes to show that the higher we evolve the more vivid and intense become our powers and personality. But harmonisation and active co-operation with the whole is a logical development of our reasoning.

Pig - Men.

Crom, H. Warren.

WHAT is wrong with the world? No argument is required to prove that all who are not absolutely saturated in the greed for gain feel that something is radically wrong at present, and there is an unstated fear in most of these people's minds that it will get worse unless the world pulls itself together and realises whither it is drifting.

The indications are very plain. All who run may read, if they care to. We are fast falling into a state of utter rank materialism, and a most hideous wave of real vice will set in—the vice of greed and gain.

Apparently the Churches have done nothing to stop this wave of vice. They have shut their eyes to the very thing they are in existence to combat, and the world has lost all grip of spirituality; in fact, the rampant sin at present is worse than that of Sodom and Gomorrah, and the Churches are to blame. They, like the rest of the world, have fixed their eyes on gold, and lost all sense of decency—real spirituality they never had. Outside the backing of gold they have no standing. If they were consecrated to poverty they would all tumble to pieces, a laughing-stock to the world at large.

We live in a world of the worship of gold. God is naught. The one great sin of the world is greed, and the Churches run in the race. In a world dominated with this one idea—greed—only a certain stamp of man succeeds in its eyes. These I would denominate "pig-men."

The human race can be roughly divided into two great classes: those who have no idea of gain or greed in its worst form, and look to intellectuality for their life-work, leading to thoughts of philosophy and spirituality—shortly, the non-commercial world; and those who are so wrapped up in the idea of material gain to themselves that nothing else ever seriously enters their heads, everything in life is coloured with a money-value, and whether they can gain anything by it. This is the commercial world in which the "pig-men" revel and rule.

Those who are interested in studying character as shown by faces have only to walk the streets to see the "pig-men" everywhere. It is a distinctive look with no mistaking; driving-cruelty, with dominance and oppression to those they consider, in their little minds, beneath them—such a look as a hog wears, thinking only of himself and his stomach.

Such men rule this present sordid world. They rise to the top because they are of the clay of their masters. Like attracts like, and become useful tools in the game of driving others, herding them to sweat for the sake of gain. Those "pig-men" are always found on the top of this gilded civilisation. They force themselves there by impudence born of ignorance and greed; they are our present rulers and task masters. They are to be found everywhere. They are chosen as foremen in shops, heads of offices, chiefs of departments, etc., and they consider themselves the *crème de la crème*. Probably a real hog would put himself in the same category, if we knew his mind.

By such as these the world is sinking fast into the mire of bestiality. Commercialism run by "pig-men" is driving us fast below the level of the brute beasts, and all is commercialism at present. Gold is God.

What is life? A few fleeting moments and it is over. But is this all? The "pig-men" act as if it were, hence their feverish anxiety and conscienceless grinding of others to satisfy their own sordid wants. But in their brutish ignorance they have missed the real point of life—a few moments of training for a larger sphere of action. Where will they stand when they get there, this mighty governing class, these lords of creation? They will be herded with the swine from which they sprung, but given a hope of betterment on gaining a broader outlook on life.

Who are really doing the real work of this world? Not "pig-men" and their commercialism. Commerce is only a means to an end, not an all-consuming subject to occupy the human mind in its advancement. The real workers of the world are the quiet thinkers who stay in the background, pushed there by the "pig-men," but gladly left alone. They are few, but they keep the spark alive, and will pull the world out of its mire to a realisation of a broader life, glimpses of which knowledge we owe only to the Spiritualists, who, starting from facts—not theories—are proving that life is a broader thing than the "pig-men" conceive, and has a meaning outside the mere filling of the stomach.

Would it be natural to look for or expect spirituality or sensitiveness of any sort from "pig-men." Perhaps the existence of this class would explain why mediumship is so rare.

Spiritualism and the Lord's Supper.

Rev. G. Henslow, D.D.

IN a previous communication I showed how St. Paul must have been a great Spiritualistic medium, because, having been deadly opposed to the "Way," he became converted at once by the actual proof of our Lord's re-appearance after his resurrection; so that within a few days he was willing to be baptised. He then went to Arabia (Gal. i. 17), where he must have been trained in all he knew of the Christian religion by Jesus Christ himself. He then returned to Damascus ready to preach to the Gentiles.

One of his most important communications, received, one presumes, clairaudiently from Christ, was the account of the Last Supper. Of the four descriptions in the New Testament his is the only one authenticated. He writes, "I received of the Lord how that the Lord Jesus on the night in which he was betrayed, took bread [or, as we might say, the loaf] and brake it, and said, 'This is my body, which is [also] for you.' This cup is the New Covenant in my blood'" (I. Cor. xii. 23 ff).

St. Paul elsewhere explains the above words. "The cup which we bless, is it not [a fellowship] of the blood of Christ? The bread, is it not [a fellowship] of the body of Christ? For we who are many are one [loaf], one body" (I. Cor. xii. 16 f).

I have substituted "fellowship" for "communion," as it is the usual translation of the Greek word "*koinonia*," both in St. Paul's and St. John's writings.

If the reader will now turn to John vi. 22-65, he will find our Lord's meaning clearly expressed, e.g., verse 53, "Except ye eat the flesh of the son of man, and drink his blood, ye have not life in yourselves," and he adds, "It is the spirit which quickeneth, the flesh profiteth nothing. The words that I have spoken unto you are spirit and are life." This, of course, means that we must read, mark, learn, and inwardly digest his teaching. It is this, therefore, which the piece of bread represents.

Similarly, with the wine. It represents his blood, but as blood means life (Gen. ix. 4), it signifies we must determine to live his life. If all Christians did this, then we should all be one. "Ever as Thou, Father, art in me, and I in Thee, so may they all also be in us" (John xvii. 21). He elsewhere uses the words "abide in." Spiritually, both expressions simply mean acquiring the Christ-like character. So St. John says elsewhere (I. John ii. 6), "He that saith he abideth in Him ought himself also to walk as he walked." The seeming union signifies our imitation of Christ.

But the wine was also the symbol of Christ's blood, with which the New Covenant was sealed. If we turn to Exodus xxiv. 7, we read how Moses sprinkled the blood of the sacrifice upon the people, and they all said, "All that the Lord hath spoken will we do."

Similarly in drinking the wine, each of the communicants should say, "All the work of the Lord Jesus Christ will I keep." That would be the binding of ourselves to live the Christlife for ever (see Heb. viii. 8 ff).

The reader should study John vi. 11-64 with I. Cor. xi. 24 ff, and x. 14-17.

Ordination or Free Will.

W. Rowe.

IF, as in the Old Testament, it is possible to predict an event to take place thousands of years forward that is dependent on the actions of humanity, can it be that the climax predicted and foreseen by spirit knowledge is the result of their experience of the material plane of human nature, perhaps gathered of their experience of other planets, or, is the event predicted ordained by an Almighty Will?

If the prediction given is spirit knowledge of experience that gives an inevitable result to a standard plane of development of massed humanity in the earth or material phase of life, it reveals the knowledge that it is spiritually known that the process of progress is very slow on the physical plane, and this, despite the laws that are in opposition to the termination predicted.

This statement assumes that the prediction foreseen is of immoral conduct, and the laws of prevention the moral code of conduct; generally these predictions are of a violent termination to disobedience to the law.

As reviewed by history, conduct is a sliding scale which seems to rise and fall from age to age; a moral age is often succeeded by a licentious age. Then a great leader will appear and lift the scale of conduct higher than it before had been, and again on the leader's decease there will be a gradual decline to immorality.

Humanity seems inconsistent; some ages are respectful to divine control, some ages are callous to it. The human mind tires of restricted phases of conduct and rushes back to freedom of its desires until it engulfs society in wars and discontented states, through the strong and deceitful taking advantage of the weak, resulting in a reign of arrogant selfishness; then, in the misery of the tribulation of the wars it incurs, it sometimes seeks divine control again.

But despite this continual fluctuation, it is certain that that through the ages there is a gradual development lifting upwards.

If the spirits who cause predictions through prophets can read inevitable results of human nature, thousands of years ahead, and can make prophecies as Isaiah, David and Zechariah did, for hundreds of years ahead, and who, some Bible scholars tell us, have cast predictions yet to be fulfilled; they either must be calculations of the spirits' knowledge of nature, or ordinations of a superior will. The contention is, if a person's or a nation's line of conduct is ordained, is that person or nation responsible for its conduct? To force a line of action such as ordination implies, seems inconsistent with justice which punishes the action, but, if there is option and will of choice of obeying or disregarding the law, we get personal and national responsibility on which base judgment is just.

For reasons stated above, I am dubious of predictions that span thousands of years—they read like ordination; but of predictions that span a hundred or so of years, where tremendous social developments are centering on a crisis, it seems quite possible for the spirits officiating to be able to see an impending climax, and for them to give by prophecy the power they will influence to obtain the best possible results that the wills of the people and stage of human development permit, for it is evident that humanity can only progress by obeying the laws which are set to develop the best traits in its organism, and that its progress is left to its own efforts to fulfil life by them.

Fatalism is not a belief I have any faith in, and I do not think ordination is a power used for creating a crisis.

Spirit intervention, in my belief, acts on a crisis; its laws are set to prevent, it does not produce it. The wills of different forces of humanity contending for selfish predominance, are, in my opinion, the causes that produce the crisis.

Therefore, my belief is, that conduct is not ordained. We are born on to this earth to experience the conditions of its plane because it is the natural source of development of the stage of life we are born into, and the process of life, being a continuous development for the best results obtainable, we are given laws to influence the development of character desired, aided by spirit guidance, and, in my

opinion, we face the conditions of this earth and its law with a free will, and our actions, so much as our environment allows, are entirely governed by the will of our own minds, and we, as individuals, are held responsible for the line of conduct we choose to adopt, both by our own material laws and by the divine control of spiritual laws.

And, if the line of conduct the majority adopts does not lift them above the deteriorating instincts of the lower passions, they for the cause of progress are considered immoral, and they get imperilled in the wasting energies of that diseased state, the excessive use of the lowest passions bring society to, then they are at fault with the laws that govern progress, and must suffer the consequences of neglecting to keep within the statutes of the laws set by spirit supervision to protect humanity from the grip and ruin of the devastating tendency of lowest nature, which ends in wars and states of social corruption and dissatisfaction.

Complete Verification of a Spirit Message

I HAVE to thank THE TWO WORLDS for publishing on November 25th, under the heading of "An Interesting Seance," the account of the coming of William Sagar from the Beyond, with his message to all that there is life beyond the grave. I also want to thank the very numerous correspondents who knew William Sagar and John Gill personally for their great kindness in testifying that all William Sagar told us was correct in every detail, and if I have not answered all their letters, I trust they will forgive me on account of the magnitude of the task. If you could find a little space to express my thanks, I shall be truly grateful.

I consider this to be the most convincing proof of continuity and spirit return that could be placed in the hands of psychical researchers, because between Oct. 8th, when I wrote the account of what took place on Oct. 7th, and the date of publication, namely, November 25th, William Sagar has come to each Friday seance, and also yesterday, Sunday evening, and on three previous Sunday evenings to Mr. John Brown and myself, giving further information, which was afterwards confirmed by information forwarded to me in numerous letters from correspondents who knew him personally, but who by no possible means could have known that the information was already given to us in the interval by William Sagar. My informants write from Waterfoot, Chadderton, Crawshawbooth, Rochdale, Cheadle, Todmorden, Stalybridge, Harle Syke (near Burnley), Morecambe, Mablethorpe, Rishton, Rawtenstall and Chesterfield, so that there could be no possible collusion.

In response to a request from Sir A. C. Doyle I wrote him on Nov. 29th, giving extracts of evidence received up to that date, but since then more evidence has come to hand. To one correspondent I am specially indebted, he having gone to considerable trouble to secure me a copy of William Sagar's Memorial Card, as follows: "In loving Memory of William Sagar, of Piper Bank, Newchurch, who departed this life February 2nd, 1900, aged 58 years, and was interred at Rawtenstall Cemetery, February 7th."

The file of papers I have before me as I write is really so remarkable that but for considerations for your space, it ought to be published for all the world to read, and to that end, what vehicle is possible but THE TWO WORLDS, that can reach the people for whom the message is intended?

For some weeks now Mr. John Gill has come with William Sagar. On Friday he wanted to address us, but the occasion was not suitable, "But," said he, "you can tell the world there is life beyond the grave, and you can shout it from the housetops." He says that he used to go out and preach and people threw rotten eggs at him.

To attempt to boil down this amazing evidence for spirit return would only spoil it, but if there is a desire for it to be published I will willingly furnish the copy for publication for the sake of truth and the Cause.—WM. HARRISON BARWELL.

Mrs. ALICE JAMRACH begs to acknowledge the receipt of two parcels of useful clothing from Mrs. Hudson (Huddersfield) on behalf of the Little Ilford Spiritualist Church Distress Fund, and so offers her thanks to the donor.

A Reply to the Rev. C. H. Rouse.

GREAT interest was aroused on Wednesday, December 14th, at the Workmen's Hall, Mountain Ash, when Mr. Sampson Thomas was announced to reply to the Rev. C. H. Rouse on "The Dangers and Hostility of Spiritualism to Christianity." Free tickets were given to those who would ask questions.

The chair was taken by Mr. T. W. Jones, of Abercynon, with an assembly of a few hundred people, many Bible students, including ministers of the Gospel. The meeting was opened by that well-known hymn, "Guide Me, O, Thou Great Jehovah." The chairman introduced the speaker, remarking that no doubt many college-trained men were present, as Mr. Rouse himself was, but the speaker to-night was a man who left school at the age of eleven years, yet he (the chairman) deemed it a great honour to be on the platform with him. Mr. Thomas was open for questions on his address.

The speaker, without wasting any time, opened his address by stating that Spiritualism was as old as humanity itself, giving the different peoples in ancient times who exercised their psychic gifts. Even nations that were looked upon as uncivilised practised it in various ways and forms. Testimony regarding spirit intercourse is to be found in the records of all ancient civilisation; that every country possessed prophets or seers (what in modern days are called mediums or sensitives), who were consulted by bishops and kings, etc., before embarking upon any new campaign or legislation. The influence of those prophets or mediums was so great with the population that the kings, emperors and generals, with the bishops (after selecting a few of the most efficient for their use) sought to suppress the public use of the psychic gift. This measure not being stringent enough resulted at last in capital punishment, and these poor innocent people were branded as witches by the Church. This resulted in wholesale massacre estimated at three million, in the 15th, 16th and 17th centuries, while all records and libraries were destroyed.

The speaker at this point remarked his astonishment at the Nonconformist who, at that period, suffered the same fate. Boys were transported as slaves at the age of 16 for attending Nonconformist meetings, and ministers were branded for not conforming to the dogma and creed dictated by the bishops, and for not taking an oath outlined by the synods (or Church Council).

The speaker at this point handled the Bible in a very masterly way, and vividly explained how the translations have always been to suit the Councils of the Church, giving names of translators and books that were publicly destroyed by the bishops' orders for containing heresy, and how the Bible to-day is such as the Bishops gave us, while 14 missing books are withheld from our Bible which were in the original, and the Roman Catholic Bible and the Greek Bible contain them. There are eight Bibles, said the speaker, and it is surprising to find how much our Bible contains that is found in the heathen bibles. The speaker told how the books that comprise our Bible were voted to the canon as sacred Scripture, also giving alterations made from the original in detail, showing how the comment of the bishops and Council were put in marginal notes and in later translations merged into the text, the Divinity of Christ being only accepted by a later Council in the fourth century after his death. Hence the dogma that Christ was something apart from us all. The speaker then took up our philosophy and explained some of the Bible quotations.

Man, said the speaker, in his embryonic state, repudiates the idea contained in the Bible, as breath is only applicable to this earth life, but man was alive before he came here. Just as man within his mother's womb was destined to develop and grow along the lines of nature's law, he enters this world for greater development and activity. Birth to this world is death to the previous life, and to every stage in man's progress. As he lived before he breathed, so he will continue after breath is gone, endowed with spiritual gifts and conforming to psychic and spiritual laws; will accomplish what is looked upon to-day as miracles such as Jesus performed; and all the other Christs before him; whose monuments are to be found in different countries (some black and some white). What Christ was to the Christian,

Buddha was to the Buddhist, and Mahomet to the Moham-medans.

At the close of the address questions were invited, but none were asked. The chairman then asked for any question that was a problem to them. Four questions of inquiry were asked, and answered satisfactorily. One minister, in asking a question, said he was not going to contest any point mentioned by the speaker, but simply ask for information.

After the meeting closed, we were congratulated even by the opposing party upon such an able case, so plainly and clearly put.

The S.N.U. Fund of Benevolence.

SIR,—I wish to thank all Societies and friends who have generously contributed to the amounts received, and those friends who have not yet done so, please remember that rent of rooms, as well as all necessities of life, especially coal, have been increased since last year. Pensioners tell me they cannot afford to buy coal. I am hoping to send as usual special grants for Christmas. Please make it possible to do this, that the hearts of all may be cheered this festive time. Societies whose names are not in the list for November, don't miss being in the list for December. Only 115 Societies so far have contributed and 53 friends. Please don't forget the fund is yours, and the joy of giving joy to others brings a blessing to giver and receiver alike. With sincere thanks to all.

MARY A. STAIR.

14, North-street, Keighley.

INCOME FOR NOVEMBER, 1921.

PRIVATE SUBSCRIBERS: Well Wisher, Battersea, £2, Mr. Chandley, 12s. 6d.; W. Carlos, 5s.; Mrs. Hall, Nelson; 2s. 6d.; Mr. F. T. A. Davis, 1s.; J. Smith (H. G. H. post cards), 8s. 4d.; Mr. Wilkinson, Keighley, 2s.; Mr. Davis (H. G. H. post cards), 6s. 3d.; Mrs. Fenwick, 2s. 6d.; Mrs. Marshall Hancock, 15s.; A Friend, 15s.; Mrs. Hancock's Class, 4s.; Mrs. E. E. Green, London, £2 2s.; B.E.C., 2s.; Mrs. Bagg, 5s.; Mrs. Howard, 10s.; Miss Johnson, 2s.; Mr. Howard, 5s.; Mrs. Mills, St. Albans, £1; Mrs. Sutcliffe, 5s.; J. Fraser Hewes, £1 1s.; Mr. A. Sutcliffe, £1; F.C., Rochdale, 2s. 6d.; Mr. Newcourt, 7s.; Mr. Reid, Glasgow, 5s.; Mrs. Severn, 5s.; Mr. Gibbons, 4s.; Mr. Bidley, 5s.; Mrs. Barker, Holden, 5s.; Mr. Wilkinson, 2s.

SOCIETIES AND LYCEUMS: Manchester Central, £3 14s. 6d.; Newcastle-on-Tyne, Benwell Society and Lyceum, £1 12s. 3d.; Nottingham, Gladstone Hall, £1 5s.; London, Clapham, £3 3s.; E.L.S.M., Earlham Hall, £2; Sunderland, Victory Hall, 5s. 2d.; Kingston-on-Thames, £1 7s.; Burnley, North-st., £2 2s.; Horwich, 6s.; London, Brixton, £5; Bolton, Bradford-st., £3 10s.; Runcorn, 15s.; Todmorden, Eagle-st., £2 0s. 6d.; Barrow, Orange Hall, £3 10s.; Liverpool, Daulby Hall, £3 3s.; London, Fulham, £1; Nottingham, Beaconsfield Mission, £1 2s.; Sheffield, Heeley, 10s.; West Melton, 11s. 7d.; Gillingham, £1; Macclesfield, £2 2s.; London, Little Ilford, £2; Garw Church, South Wales, 5s.; Newcastle-on-Tyne, Rutherford-st. Lyceum, £1 13s. 3d.; South Shields, Fowler-st. Lyceum, 2s.; Brighouse, Martin-st., 10s.; West Hartlepool, £1; Manchester, Maskell-st., £2 2s. 6d.; London, Hackney, £1 14s.; Colne, £1 7s. 6d.; London, Tottenham, £2; Clitheroe, 12s.; Leicester, Rupert-st., £2; Liverpool, Star of Progress, £1; Blackburn, Peter-st., 11s.; Slaithwaite, Study Group, 2s. 6d.; Hucknall, £1; Darwen, £1 1s.; Leamington, 15s.; Sowerby Bridge, £1; Brighton, Athenaeum Hall, £7 16s. 3d.; South Shields, Fowler-st., £1 5s.; Halifax, Raven-st., £1; New Delaval and Newsham, 10s. 6d.; Dairycoats, £1 7s.; Bolton, Henry-st., £2 2s.; Manchester, Pendleton, £2 3s.; Doncaster, Spring Gardens, £1; Southampton Church and Lyceum, £15 14s. 6d.

THE National Spiritualist Church, Leeds, are removing from Cookridge-street to larger premises in Wade-lane (entrance Cross Rockingham-street), and will open with a tea and social on December 31st. Mr. W. Gush, D.N.U., will have charge of the opening services on January 1st. We congratulate the Society on the long needed change, and despite their added responsibilities, have no doubt of their success.

FOUNDED NOVEMBER 18th, 1887.

THE TWO WORLDSTHE PEOPLE'S POPULAR SPIRITUAL PAPER.
PRICE TWOPENCE. POSTAGE ONE PENNY.ISSUED EVERY WEEK BY
THE TWO WORLDS PUBLISHING COMPANY LIMITED
AN INCORPORATED OFFICE,
18, CORPORATION STREET, MANCHESTER,
WHERE ALL BUSINESS COMMUNICATIONS SHOULD BE ADDRESSEDSUBSCRIPTION RATES TO ALL PARTS OF THE WORLD.
One year, 12s.; Six Months, 6s. 6d.; Three Months, 3s. 3d., post freeEditor and Secretary ERNEST W. OATER.
To whom all communications should be addressed.
Cheques and Drafts should be crossed "____ & Co.," and made payable
to The Two Worlds Publishing Company Limited.
Bankers: The Union Bank of Manchester Limited Corn Exchange Branch.

"THE TWO WORLDS" CAN BE OBTAINED OF ALL NEWSAGENTS

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return any Contribution unaccompanied by a stamped and directed envelope.

FRIDAY, DECEMBER 23rd, 1921.

**GREETINGS AND
GOODWILL.**The Editor extends to all
his readers his fraternal
wishes forA Peaceful and Joyous
Christmas

and

A Happy and Prosperous
New Year.**NOTICE.**"The Two Worlds" Office will be closed on
Saturday, Monday and Tuesday, Dec. 24th, 26th,
and 27th, and on Monday, Jan. 2nd, for holidays
and stocktaking.**Musings!**

'Tis Christmas! Outside, the bells from the gaunt
mist-wreathed steeple chant out their message on the dank
and humid air. The atmosphere is heavy with moisture,
and the hint of sleet makes the hurried passer-by wrap
his overcoat more tightly round his shoulders. "A green
Christmas makes a fat churchyard," says an ancient legend.
A hush has fallen over the busy thoroughfare, for the
festive season has suspended the activities of industry, and
as the evening shadows fall the rosy embers illumine my
room with the ruddy glow which half conceals the contents
of the room, and, comfortably ensconced within my cosy
chair, I sit enjoying that delightful hour "ere the evening
lamps are lighted."

Faintly come to my ears through closed doors the swish
of water and the clank of plates and dishes as the household
clears the aftermath of the modest feast which has made us
feel at peace with all the world.

The genial warmth of the fireside lulls my conscious-
ness into somnolence, and as darkness closes on the outside
world I enter once again the chamber of sacred memories.
Within the narrow circle of the firelight's glow my head
sinks into my hands, and, leaping o'er the boundaries of
time and matter, my thoughts go out to the whole round
family of human souls, and in particular to those I hold
most dear. I will be with them—my thoughts shall mingle
with theirs. I will enter into their joys and sorrows. Not

as an interloper will I go, but as one who has part with
them in the tragedy, the comedy and drama of life. They
shall feel my goodwill, and I will realise the joy of their
companionship, and know that, though wide apart in space,
we are one in thoughts of fraternity and true community.

And so I approach the old home of years ago, and see
that in the softened glow of candle light from hanging
Chinese lanterns, the festoons of vari-coloured papers
bedeck the room, whilst the ripple of happy laughter
brings an answering smile to my face. The merry quip
and jest goes round, whilst the scent of burning wood, the
crack of nuts and chink of glass tells me that all my dear
ones are forgetting the struggles of every-day in the enjoy-
ment of this one hour of true companionship.

The door opens, and admits a boisterous party of
friends. I see them stamping the snow from their boots
and removing their white-speckled cloaks, the glow of
positive health is upon their cheeks. Vigorously rubbing
their hands they approach the fire, and the circle is en-
larged, whilst laughter and jest fill the air with merriment.

The white-haired veteran rises, and, standing near the
piano, lifts his voice in song. There is a slight tremolo
in that rich, tenor voice, long since past its best, but real
pathos in the sentiment which rolls forth.

"I have sailed 'neath alien skies."

"For thy voice speaks on the breeze,
And thy spirit comes at will."

As the song ends we rush to clasp his hand, and his
face glows with pride as he tells us of the days when he
COULD sing.

And so the evening passes. Youth and age are joined in
the festive spirit of Christmas, and I am one of the happy
party bent on enjoying that feast of reason and flow of soul.
How good it is to enter into the lives of our beloved, and
to feel that we are parts one of another, that in thought
and feeling we share each other's lives.

I start—the rattle of a coal upon the fender causes
the vision to vanish, and I awake to hear an unmusical
chorus from the street, led by the shrill piping treble of a
child:—

"Peace on the earth, goodwill to men;
The heavens responsive ring;
The earth in solemn stillness lay,
To hear the angels sing."

And so from dream to reality I reflect that the white-
haired veteran has long since passed along the white road
we all must tread. That others of that party have also
taken a similar journey into the world of souls. Yet it
all seemed so real. In a brief fifteen minutes I had spent
hours in the company of congenial souls. Time and space
had ceased to be, but I had lived. Call them dreams if you
will, airy nothings or vain imaginings, incursions into the
chambers of memory—I care not. The experience was
mine, and I entered into the spirit of it. God help us when
we cease to dream dreams.

Maybe, however, there was more than dreaming. It
may happen that my consciousness touched that of old
beloved friends, whom time will know no more. That
thoughts, generated in my mind, went out as an attractive
force which drew the old friends to my side, and that
thought communed with thought, even as natives of the
same village, meeting in far countries, gossip concerning
the old home, and become reminiscent concerning the old
mutual friends.

The cynic may sneer, the psycho-analyst elaborate
his spider web of theories, but this I know: the spirit of
Christmas held me in its spell for a few happy moments,
linked me once again with old friends, banished strife and
turmoil, and gave me a short experience of that blissful
spirit of peace which the world needs, and for which lonely
struggling souls everlastingly long. I would not be without
my dream. The sense of abundant life was there. The
burden of the flesh had gone; the perplexities of earth
had ceased to be, and I had realised the greatness of human
brotherhood which has quickened my determination to
labour for the time when the active, thrilling placidity of
true fraternity shall link in common bond all those who
share a common life.

CURRENT TOPICS.

A "Spur" Forward at Nuneaton.

THE Rev. F. C. Spurr, of London, has recently been lecturing at Nuneaton. He seemed to thoroughly enjoy himself by indulging in a comparison between Christianity and Spiritualism as religious systems. Mr. Spurr made an excellent case by the usual practice of selecting the best from one system and the worst from the other. We have no doubt of our ability to make even a stronger case against his pet hobby by reversing the process. With much of Mr. Spurr's address we are in cordial agreement, as, for instance, when he says that "between Spiritualism and Christianity there is a deep abyss." The depth of this abyss consists in the fact that one is based upon the happenings of some 2,000 years ago, testified to by nobody knows whom, and at the best by a few common fishermen and uncultured, untrained observers, and only recorded years afterwards from gossip and rumour—whilst the other is based upon the observed facts of present-day men and women of the highest standing, and often confirmed and corroborated by automatic recording apparatus, thus doing away with all possibility of loose observation. Truly, there is a great gulf.

Ancient v. Modern Phenomena.

MR. SPURR might further notice the fact that if the present-day phenomenal evidences fail to convince, then his own system becomes evidentially bankrupt, for there are so many points of similarity between the two that the destruction of the well-verified findings of to-day means the jettison of the legendary records of the past. Mr. Spurr declaims against the dark seance—we have often expressed the opinion that it is no place for the new investigator—but he ignored the fact that 75 per cent. of seances take place in conditions other than darkness, though in reply to a question, he admitted that he had been to seances in the light, but "nothing ever happened." Well! we can only say that Mr. Spurr has either carefully chosen his seances, or been very unfortunate. We might remind him that the alleged resurrection of Christ took place in the dark, and further, that no one was present as observer. In modern times this would be quite sufficient to enable the critic to allude to the record as pure spooft.

Names Are Here Labels!

MR. SPURR appealed to the passions of his hearers at the Wesleyan Church by the statement that "the name of Jesus is unwelcome at seances." What that has to do with the case we cannot conceive. The seance is a place for investigation and research. The name of Jesus is generally unmentioned in a chemical laboratory, and the dissecting room of a hospital, and though it was often mentioned in Flanders by the chaplains of both armies before the lads went "over the top," we cannot see that it had anything to do with the case. True, it is that Spiritualists generally pray for guidance when opening a seance, but if their appeal is to Deity instead of to Christ, this might only show that they believe in dealing direct with headquarters. We have known seances in which prayer was sometimes directed to God, sometimes to Christ, and sometimes merely to the "angels of light," whilst in other cases a very human invitation was extended to "spirit helpers" for their co-operation. We never found much difference in results. The reverential attitude of mind is, we think, the main desideratum, for the unspoken prayer of the aspiring soul is of more value than all the words in the English language.

Blowing Hot and Cold.

WE have heard the name of Rev. F. C. Spurr before, sometimes (we think) speaking in approval of psychical matters, and we are wondering if the platform from which he speaks regulates his attitude to the subject. Perhaps the rev. gentleman only objects to the spiritual application of psychical phenomena, which in some senses makes it healthy rival to obsolete and useless theology; or there may be two reverend gentlemen by the same name. We hope, however, that this is not a case where they are enclosed within the same coat.

Spirit Photography by a Conjuror.

So Mr. Marriott, the clever sleight of hand manipulator, has been successful in imitating the experiment in psychic photography which Mr. James Douglas tried with Mr. Hope. We offer Mr. Marriott our congratulations on his cleverness and success, and believe that the result will be a tightening up of the conditions of experiment. There will, of course, be those who, with great noise, will assure us that this event sounds the death knell of spirit photography, but as Sir Arthur Conan Doyle says, the fact that a clever conjurer produces an egg from his chin, throws no reflection whatever upon the domestic hen. That diamonds may be imitated does not destroy their value, it merely makes the purchaser more careful in buying.

Not a Crucial Test.

AND again, that Mr. Marriott imitated Mr. Douglas' sitting with Mr. Hope does not imply that Mr. Hope's methods are, therefore, duplicated. On his own confession Mr. Douglas came to Mr. Hope without any extensive knowledge of either Spiritualism or photography, and the test conditions often imposed on the medium had to be very considerably relaxed in order to meet the deficiencies of the experimenter. Hope has experimented hundreds of times under far more rigid conditions than Mr. Douglas imposed and (best test of all) has procured recognisable likenesses of persons of whom he could not by any chance have known the existence. We hope and believe that this experiment will lead to further tests under rigid conditions.

Where the Slides Changed?

IT remains to be noted that Mr. McKenzie was satisfied that there was a substitution of slides. Why Mr. Marriott should consider this as a reflection upon his skill, we cannot think—substitution is a common conjurer's method—but perhaps Mr. M.'s indignation was merely part of his professional outfit. At any rate, in dealing with conjurers the suspicion should not be ruled out, and Mr. Hope has certainly been accused of it scores of times, and is not expected to take umbrage at the accusation. Of the results themselves, we can only say that the alleged "spirit" photo is one upon which any expert in psychical matters would not hesitate to express grave doubts. The second one showing Sir Arthur surrounded by a group of "fairies" is an excellent production, and speaks well of Mr. Marriott's high sense of fitness and good humour.

Further Experiment Necessary.

WE shall await with interest the further development of the experiments. We believe Mr. Douglas is expecting further sittings with Mr. Hope, and we believe that, as his acquaintance with the subject grows, and his ability to take reasonable precautions increases, we shall soon find the conjurer's limits easily outstripped. Meanwhile, all parties to the experiments have our hearty thanks for their efforts, since we have no higher and no other object than to discover what is the truth. Of one thing we have been convinced, i.e., that as soon as experimenters have been successful in imitating psychic phenomena, the spirit people have always been able to produce something better, and it may well be that the invisible producers of this class of phenomena will, as a result of the controversy, give us new developments in psychic photography.

Parsonic Parish Pleadings.

ONE of the most amusing occupations of our spare moments (when we have any) is to glance through the pages of the ordinary parish magazine. We have been forwarded a copy of that issued by the Church of St. Andrew and St. George, Rosyth, Scotland, which illustrates the point. The writer tells us that it "may be helpful to put down a few simple thoughts on Spiritualism." The "simplicity" is certainly more in evidence than the "thoughtfulness." The writer tells us that those who die in the faith of Christ will rise again at the last day, and then goes on to say that "the souls of those who died are not now asleep or 'inactive,' but as part of the Church of Christ, have fellowship with those remaining on earth." If this be so,

where or what do they rise from, and what's the meaning of the next sentence, "Part of the Church is AT REST, waiting for the completion of Christ's Kingdom, and part is still struggling on earth." We had always thought that what is "at rest" is "inactive," but then, we are not theologians.

Ignorance Ever Answers Its Own Questionings!

THE writer puts four questions, and answers them to his own satisfaction: (1) Do Spiritualists really get messages from the departed?—Perhaps." It has not (the writer thinks) been fully proved, and conjurers can do anything that Spiritualists claim, whilst "to be a popular medium must be a paying job." We wish it was as well paid as a bishop's. (2) Is it right to practise Spiritualism? For the trained scientist—yes, but the ordinary person has not enough education to detect fraud, and there are many examples of Spiritualists going mad, and of others becoming demoralised. (3) "What has Spiritualism to do with religion?—Nothing whatever. Of all the pretended messages Spiritualists claim to have received, not one has told us anything of value about God." (4) Why is Spiritualism so attractive?—Because we all like playing with fire. . . . Anyone who meddles with Spiritualism does so at great risk." The reverend writer doesn't seem to clearly understand his own theology, hence we can excuse his childish attempt to describe something which, however clear it may be to commonsense "babes and sucklings," is certainly beyond his understanding, despite his education. Perhaps he judges the commonsense of his parishioners by his own lack of it. We are sorry for the poor souls, of whom he is the curé.

Satan and the Origin and Nature of Sin.

H. T. Whorlow.

ACCORDING to certain learned theologians who are responsible for commentaries on the Scriptures, sin came into the world through what is termed the "transgression" of Adam. Cruden says that the "sin" of our first parents was caused by "the malice of the devil," and that the whole of the human family is consequently "guilty in the eyes of God."

If we had only the views of commentators to consider, we might class them with their other misconceptions of the designs and purpose of God, and let them pass, but unhappily this doctrine has been preached for nearly 2,000 years and is still maintained by many in the Christian Church. Consequently this mistaken view of the origin of sin is held by an immense number of earnest people who are content to follow the lead of those teachers who have eyes but see not their way out of the mists of fable into the light of fact.

It is contended that "the Scriptures prove that the sin of Adam was communicated to all his posterity." We find in the Old and in the New Testaments evidence of a belief that man is born in sin consequent upon Adam's misdoing. David, for instance, exclaimed, "I was shapen in iniquity, and in sin my mother conceived me" (Psalms li, 5), and Paul said that "by one man's disobedience many were made sinners" (Rom. v. 19). It is true also the Bible tells us that God created a monstrosity called Satan and placed him in charge as "Lord of the earth," with power to compel men to evil, and that the first work of this devil-in-chief was to make Adam and Eve disobey a command of God Himself, whereby, unmerited disgrace and suffering were brought upon the whole human family for all terrestrial time.

But the Bible student who applies himself to the selection of truth from its allegorical surroundings will find no difficulty in tracing the Satan and Fall story to ancient mythologies, and he will place but small value upon the statements of those Scriptural writers who appear to have believed in it. There is abundant evidence in the Bible to show that the Genesis account of Satan, sin and human degradation is not in accord with the purpose of God. Take for instance the following passages, and there are very many others to the same effect. —

"God created man in His own image." "Male and female created He them."

"And God blessed them and said unto them, 'Be fruitful and multiply.'"

"We are children of God, and joint heirs with Christ" (Rom. viii. 17).

"The earth is full of goodness of the Lord. He looketh upon all the inhabitants of the earth. He fashioneth their hearts alike, and all His works are done in truth" (Psalms xxxiii).

"For the Lord God omnipotent reigneth" (Rev. xix. 6).

"Behold, what manner of love the Father hath bestowed upon us that we should be called the sons of God" (1 Peter ii. 15).

"I am God and there is none else" (Is. xlv. 22).

In the ancient Babylonian Mythology, 7,000 years before Genesis was written, we find a "garden of the blessed" with its tree of life, and having four rivers flowing through it. An old Assyrian sculpture shows a sacred tree with a figure on each side plucking a fruit. They are human figures with eagle heads. The Talmud, dating probably from 500 or 600 B.C., has its own quaint account of the creation of man. Adam is man and woman combined. While in a deep sleep his various limbs separate from his body and become human beings.

Genesis, even if originally composed by Moses from these and probably earlier traditionary sources, could not have been written before about 1450 B.C., and it is believed that the book was not completed in its present form, or nearly so, until the time of Samuel about 1150 B.C. It seems to be a pot-pourri of fabulous stories of the creation, and consequently we find in it several contradictions and absurdities which condemn it as a statement of fact.

It seems difficult to credit with sanity any Bible reader in these days who accepts Genesis as a narrative of facts. Even early in the third century when the Scriptural canon was being hotly discussed, Origen expressed his opinion that the writing is an allegory of the soul's debasement from spiritual to sinful conditions, and in that view he was in advance of the exponent of to-day who fails to get behind the actual text. We think, however, that the book is simply an attempt to explain the origin of the earth, and its inhabitants, and the consequences of sin, by writers who had no scientific knowledge and who made use of various traditions from mythological sources. We do not blame them. We only blame those who now persist in upholding the book as literal truth. If it is maintained that (1) the Divine Father, having created a man and a woman for the purpose of peopling the world, invested them with parental instincts, and commanded them to produce progeny, then inflicted a terrible curse upon them for so doing; (2) that what is termed the "transgression" of Adam and Eve brought sin into the world; and (3) that what is stated about Satan in the Old Testament is true, then those who hold these views are believing (1) that God is responsible for sin; (2) that to sin is to obey God; and (3) that God is guilty of oversight, inconsistency and injustice, and is neither All-wise nor All-powerful—and that is, of course, rank blasphemy.

What is this thing Satan, this "Lord of the world," which has been and is so great a power in the Christian faith? Can we not remove this "Devil and all his works" out of the way of our trust in the goodness of God? The word "Satan" is from the Hebrew "Sathanas," which means, broadly, an evil or accusing conscience. Originally, therefore, the Satan of our Bible was not a being, but the influence or the remorse of a guilty mind. And that is its true meaning. Each unspiritual person nurtures his own devil and his own hell in his conscience. We must remember that the simple people of those and of earlier times could not so well understand principles and influences in the abstract as if they were presented to them as persons or animate beings, so a personal Satan represented evil, and a personal God either sitting in the clouds or walking about earth represented the all-pervading power and principle of good. In the old Mythologies not only good and bad influences, but the emotions of love, hate, military ardour, the physical powers of strength and endurance, the phenomena of nature and Divine power were personified in Jupiter, Venus, Pluto, Mars, Boreas, and a hundred other deities in human form. It was the same in the old religions preceding Hebraism, and of course thousands of years before Christianity was founded. (To Be Continued.)

REPORTS OF SOCIETARY WORK

1. Ordinary Reports, to ensure insertion, must be confined to accounts of Sunday meetings only, and must not exceed 40 words in length. Use post cards. Reports must reach us by first post on Tuesday morning. Accounts of after-circles are excluded.

2. Prospective Announcements, not exceeding 24 words, may be added to Reports if accompanied by six penny stamps. Longer notices must appear in our advertisement column.

3. Special Reports, to ensure insertion same week, should reach this office by first post on Tuesday morning. 150 words are allowed free; all beyond are charged for at the rate of 2d. per line.

4. IMPORTANT. No Special or Ordinary Reports on Sundays old will be inserted.

In all cases where the address of a meeting-place does not appear in a Society report, it will be found in the Platform Guide.

SPECIAL REPORTS.

150 words are inserted free. Above that number a charge of 2d. per line is made. Send stamps with your report.

LONDON DISTRICT COUNCIL.

On Wednesday, Dec. 7th, the above Council conducted the sixth of its series of propaganda meetings at Stockwell Park-road Hall, Brixton. The chairman, Mr. Horace Nuthall, introduced the speaker with a few well-chosen remarks upon the object of the meeting. An interesting and inspiring address upon "What Spiritualism really is," was given by Mr. Richard Boddington, after which Mrs. Clare Hadley gave a number of clairvoyant descriptions and several names. The council extends its thanks to the local church friends for their kind help and support.

MIDLANDS DISTRICT COUNCIL.

The usual monthly meeting of the Southern Committee of the Midlands District Council was held on Saturday, Dec. 10th, at the Forward Church, Birmingham, Mr. J. Cooper (President) in the chair.

The attendance was very disappointing, and the churches are appealed to take a livelier interest in their district's welfare, to drop the parochial spirit prevailing, and take a wide outlook. The routine business was disposed of. It was reported that applications had been made to the S.N.U. for affiliation from Cotteridge and Bloxwich, the latter being specially mentioned as being in a very flourishing state. The Movement is extending in the South Midlands slowly but steadily.

The proposed membership card issued by District Council was discussed, and all churches are specially requested to send in their orders to Mr. Cowell at early as possible.

The meeting also discussed the financial outlook, revenue-raising measures for 1922 being recommended. The next meeting will be held at Smethwick on January 2nd.

COVENTRY.

BROADGATE SOCIETY held their first anniversary services on Dec. 4th, in their new room at the Workers' Union Institute, Bayley-lane, Coventry. The speaker and clairvoyants were Mr. and Mrs. Whyman, of Hanley, who made a great impression on the large congregation at each service. The address on Sunday evening, entitled "So-called dead," was most impressive, many strangers being enlightened on the mystery of death.

On Monday afternoon and evening Mr. and Mrs. Whyman gave demonstrations of their psychic powers, when convincing tests were given. Our thanks are due to these friends for a successful anniversary. Great progress has been made during the past year. Mrs. Harris, the secretary, presided at all meetings.

BLACKBURN: TEMPLE.

A GOOD number of relatives and friends gathered at the above temple to witness the wedding of Mr. A. E. Broughton and Miss Agnes Parkinson. The bride and bridesmaids presented a very charming picture. The bride was given away by her elder brother, Mr. Arthur Parkinson, and Mr. W. Parkinson (vice-president of the Great Harwood Church) acted as best man.

Mr. Broughton is a well-known Burton-on-Trent Lyceumist, while Miss Parkinson is connected with the Great Harwood Spiritualist Church. Mr. Charles Glover (Botham (Burton-on-Trent), foster-brother of the bridegroom, officiated at the ceremony, while Miss Lily Clarke played suitable music and also accompanied the hymns. A reception was held afterwards at the home of the bride.

BRISTOL: DIGHTON HALL.

MRS. TRUEMAN, of Plymouth, paid us a return visit on Saturday, Sunday and Monday, Dec. 3rd, 4th, and 5th. She conducted two services on Sunday, and good audiences attended. Her clairvoyance was most convincing, in most cases names being given. She also conducted two seances for physical phenomena and the direct voice, each circle being a complete success, as we had the voice, harp playing, slate writing without contact, and the moving of objects from one room to another. The tests gave great satisfaction and conviction to many who attended. May she long be spared to carry on the gospel of Spiritualism.

DONCASTER: SPRING GARDENS.

On Sunday, Dec. 4th, the members of the above church congregated together after the services of the day to make a presentation of a beautiful timepiece to the President, Mr. E. H. Booth, on his leaving the town on Dec. 7th.

Mr. Levi Crowcroft presided, and with Mrs. Baxter and Messrs. Baxter, A. Crowcroft, Ockleforth and Whitely, eulogised the splendid services Mr. Booth had rendered the Cause during the 12 years he had held office as President of the Doncaster Spiritualist Society. Everyone expressed regret at the loss of him as President, but all good wishes go with him for success in his new undertaking.

The beautiful timepiece bore the inscription: "Presented to E. H. Booth, Esq., by the Members of the Circle, Doncaster Spiritualists' Society, as an appreciation for his 12 years' service as President. November, 1921."

TUNSTALL.

On Sunday, Dec. 11th, our services were conducted by the President, Mr. Whyman (who fortunately was at home), in place of Mr. Berry, who was called away on important Union business. In the afternoon he named two infants belonging to Mr. and Mrs. G. Allen and Mr. and Mrs. J. Edwards, their names being Irene (spirit name "Sunflower") and Thomas Arthur (spirit name "Faith"). The guide, "Father Francis," impressed upon the parents the meaning of their spiritual names.

The evening service was the memoria service to our arisen sister, Mrs. Wiggins, an old worker for a number of years. The subject was "The problem of death," in the course of which an account was given of a spirit leaving the body and entering the spirit life. The clairvoyant descriptions were all fully recognised, full names being given. The church was packed. Mr. G. Malpass, the secretary, ably presided.

NEWPORT, MON.: HARRY-ST.

On Sunday, Dec. 4th, we held our Sunday School anniversary, when Mr. Rosser, President and conductor, presided, and Mrs. A. Reece officiated at the organ. An effective programme of choruses, solos, and recitations was rendered, in which the choir was ably seconded by Serena Goodwin Glyn and Afan Rosser, Lily Goodwin, Geo. Lavender and Party, Gwladys, Olyer and Elsie Lavender, and J. Rosser.

Two children were spirit named "Star of Progress" and "Unity" by Miss Rogers' spirit guide.

The service was brought to a close by two excellent spirit messages. The evening service was marked by great spirituality. Miss Rogers' chief guide spoke on the subject "Seeds of promise," followed by accurate and convincing clairvoyance. Solos and recitations were again given by Afan and Glyn Rosser and Gwladys Lavender. The meetings were well attended and were a great success.

DAISY HILL.

On Saturday evening, Dec. 3rd, we held our annual general meeting, nearly every member being present. The chair was taken by the President, Mr. W. Woodward, who emphasised the need for unity in order to make progress. A lengthy agenda was gone through.

The financial report of the building fund resulted in a balance of £100. A vote of thanks was accorded to all retiring officers.

The following were elected as officers for 1922: President, W. Woodward; vice-president, Mr. J. Thomasson; secretary, Mr. J. Powers; treasurer, Mr. Tom Cornwell; financial sec., Mr. J. Thomasson; Lyceum conductor, Miss N. Farrimond; district visitor, Mr. W. Withington.

LONDON: EALING.

On Saturday, Dec. 10th, the above Society held a most successful social and dance and sale of work. A variety of articles had been contributed by members and friends, which found ready sale, the proceeds of which are to be equally divided between the National Institute for the Blind, St. Mary's Hospital, and the Society's building fund. The artistes included Misses Golden, Bolton and Macklin, and Mrs. Hibbert and Mr. A. W. Ensor. The committee desire to thank all the friends who helped so generously, and Mrs. Golden especially extends her thanks to the friends from other Societies who kindly sent gifts and supported the effort, and regrets it is impossible to write individually to the kind donors.

LONDON: N.E.S.A.

On Saturday, Dec. 3rd, we held our Ladies' Effort in the form of a tea and social, the entire arrangements being in the hands of Mrs. Pulham, supported by a number of willing helpers. Over 150 members and friends were seated to tea, and this was followed by a social evening, when we enjoyed some excellent talent. The effort was the outcome of a challenge by the gentlemen, who held a similar effort in October, and we have to congratulate the ladies on raising the substantial sum of £10 3s. 8d. All of the proceeds goes to the building fund. We should like to thank all those artistes who kindly gave their services, and also those ladies who kindly helped, both by donations and provisions.

NO REPORTS NEXT WEEK.

CWM, MONMOUTHSHIRE.

THE Cwm Spiritualist Church was favoured on Thursday, Dec. 15th, with a visit from Mr. G. MacLochlan, of Newport. The popular lecturer on astrology and allied sciences. His subject on this occasion was "Astral influences" which he dealt with in his usual informing manner. The hall was full, and his appreciative audience listened with close attention. The President, Mr. Hy. Parfitt, of Cwm, presided.

MONKWEARMOUTH.

THE infant son of Mr. J. Benn, the President of the church, was named on Sunday, Dec. 4th, by Mrs. Aird, of South Shields, who conducted the ceremony most impressively. After naming the child Roy, she presented the spirit name "The Light of the Olive." Mr. J. D. Bellett, the vice-president, occupied the chair.

BRIGHOUSE.

IN connection with the Alliance Spiritualist Church, Brighouse, a very successful sale of work and "At home" was held on Nov. 30th, Dec. 1st and 8th.

The opening ceremony was performed on the first day by the Mayor and Mayoress, the former wearing his chain of office. The chair was occupied by Mr. W. Clay, the President.

On the second day the sale was opened by Mr. and Mrs. W. Clay, and Mr. J. Rushworth occupied the chair.

On the third day the opener was Mr. W. Rex Sowden, with Mr. G. Stabler in the chair. The various stalls were well stocked with goods.

Concerts were given each evening by the members and friends, and instrumental music was supplied by an orchestra under the leadership of Mr. Frank Oade, the organist. The event proved a great success. After all expenses have been met there is a net gain to the church of £107 13s. 7d.

NORTHERN DISTRICT COUNCIL.

THE above Council held its quarterly conference on Sunday, Dec. 11th, at the Fowler-st. Church, South Shields. The day was wonderfully fine, and with excellent travelling facilities, there was a splendid representation of delegates and associates, making a respectable audience in themselves.

Preliminary business occupied the morning session, afterwards passing on to a discussion of our new speakers' and workers' guild. The guild is felt to be a big move in the right direction. At first we hoped to fix upon a permanent meeting ground, but this was found to put all the expense and inconvenience of travelling upon speakers residing away from the centre, so it was decided to form subsidiary groups, meeting fortnightly, with united rallies quarterly—or at such times and places to be arranged.

The work of these groups, whilst study groups really, is intended to go a little further, and help, shall I say, students along the lines of delivery and expression because we know it to be true. There are those who have the message but lack the power or ability to convey it. Friendly criticism is no matter; construction and delivery of an address or lecture, with helpful suggestions, is needed; how it could be improved at any particular point. Present workers and likely workers are invited to join, thus helping themselves and others. Two groups are already formed, i.e., Sunderland and District, and South Shields and District, and any centre is invited

to correspond with the writer with a view of meeting and explaining the object of the guild.

In the evening the usual propaganda meeting was held. Mr. W. D. Todd, D.N.U., and Mr. W. Atkinson, D.N.U., were the speakers. Mrs. Petrie, of Sunderland, was the clairvoyant. The writer regrets he was unable to be present, having to keep his own appointment, but with Mr. T. Bogue in the chair, the platform could hardly be improved. Our hearty thanks were given to the South Shields people, who have been most generous in inviting conference from time to time to their church.—A. H. BAIN.

CARDIFF: QUEEN ST.

ONE of our most faithful members, Mrs. E. Davies, widow, aged 71, passed to the higher life on Friday, Dec. 9th. The President, Mr. J. Woodland, conducted the service at the cemetery on Tuesday, Dec. 13th.

NEWTON ABBOT.

AT the Public Rooms on Sunday, Dec. 18th, a most thrilling address was given by Lieut.-Col. Arthur, D.S.O., who was in charge of a machine gun unit in the late war. He gave his experiences and psychic manifestations, how he led his men in the very hottest of engagements and came out safe with the loss of a very few men, which he attributed to the assistance of our ministering angels, who were always with him. Good congregation, including a lot of ex-service men. Officers elected Mr. W. H. Salterford as the first President. The Society has every prospect of flourishing. Members joining.

MANCHESTER: CENTRAL.

ON Saturday, Nov. 26th, a sale of work was held in aid of the building fund. The sale was opened by W. H. Wolstenholme, Esq., J.P., supported by Mr. F. Chandley, President. Both gentlemen paid touching tribute to the memory of Miss Elsie Stubbs (late secretary of the Ladies' Committee, and an indefatigable worker), who had recently passed to the higher life.

The ladies' stalls were presided over by Mrs. Benshaw, Mrs. Stubbs, Mrs. Herring and Mrs. Chandley; confectionery stall, Mrs. Lawrence; refreshment room, Mrs. Rickards; borderland, Mrs. Barton and Mrs. Page; fancy and leather goods, Mr. Rowe; Mrs. Armstrong and Mrs. Burnett had charge of the "Keeper of the Door," doll competition, bran tub, and other side lines, whilst the following, amongst many others, assisted at the various stalls, etc.: Mrs. Wood, Mrs. Hulton, Mrs. Derby, Mrs. Grant, Mrs. Dunn, Mrs. Anderton, Mrs. Ashton, Miss Revton, Miss Ollier, and our thanks are also due to many whom we cannot name.

Donations were given as follows: W. H. Wolstenholme, Esq., £5; Mrs. Rickards, £10; Mrs. Teasdale, £1 1s; Mr. Brummitt, £5; Mr. Morgan, two sovereigns; Mr. Chaloner, £1 1s; the aggregate not result being, £224 16s. 5d., inclusive of £31 in coupons.

The bookstall was presided over by Mr. E. W. Oaten, Editor of THE TWO WORLDS. Assistance in goods and money has been given by very many not recorded here, and to all the committee tender grateful thanks. Further help by anyone interested in the establishment of a Spiritualist church in central Manchester spacious enough for our growing needs would be appreciated.—F. CHANDLEY, President, Friars road, Sale.

LEEDS DISTRICT COMMITTEE.

THE above Committee held its monthly meeting at Normanton, Queen street, on Sunday, Dec. 11th. Business was gone through successfully and harmoniously. The church reports were fairly satisfactory. The propaganda meeting was taken part in by Messrs. Barraclough, Shackleton, Jaques, Smith and Rothery, and Mrs. Winsor and Mrs. Smithson, and successfully brought to a close by the President, Mrs. Calvert giving clairvoyant delineations.

MEETINGS HELD ON SUNDAY, DECEMBER 18th, 1921.

BARROW-IN-FURNESS, Dalkeith-st. — Miss F. Morse gave addresses which were much appreciated. Also clairvoyance. Mr. Fowler presided.

BARRY, Atlantic Hall. — Mr. J. W. Crago, of Cardiff, gave an address on "The spheres: What and where are they?" The subject was chosen from the audience. Mr. Miller presided.

BEDWORTH. — Miss G. Smith, of Wolverhampton, paid her first visit, and gave addresses and clairvoyance. Mr. Rowe presided.

BIRMINGHAM, Small Heath. — Mrs. Alice Sharpe, the President, gave us a lecture on "The spirit of Christ in Xmas." Clairvoyance was also given. Special carols were rendered by the choir.

BRISTOL, United. — Morning, open circle. Evening, Mr. W. Price was the speaker and demonstrator. Mr. Pritchard presided.

DIGHTON HALL: Mrs. Neville, of London, gave addresses and clairvoyance. Mr. Oaten presided.

CARDIFF, Queen-st. — Mr. G. Harris gave addresses and clairvoyance. Mr. H. Andrews presided.

EXETER, Market Hall. — Discourses were given by Mr. Evan J. Powell on "What religion should be" and "Death's chiefest surprise."

HINER. — Mr. J. Bell, of Bedlington, spoke on "Why seek ye the dead among the living?" Also clairvoyance.

LONDON. — Clapham: Mrs. M. Clempson gave an address on "The truths of Spiritualism," followed by clairvoyance.

E.L.S.A.: Mr. Hanley Justice gave an address on "Symbolism as applied to the Spiritualist movement." He also answered questions.

Lewisham: Morning, Mr. Cowlam. Evening, Mr. H. Boddington dealt in a very thorough manner with Spiritualism, and explained how to investigate. Afterwards he replied to questions.

Little Ilford: Mr. G. Tayler Gwinn gave an address on "The Christmas."

London Spiritual Mission: Morning, Mrs. Worthington spoke on "Manifestation." Evening, Mr. E. W. Beard gave a trance address.

Manor Park: Morning, Mr. Mead conducted the healing service. Afternoon, Lyceum. Evening, Mrs. A. Boddington gave an address and clairvoyance, and Miss Jean Tuckman obliged with a beautifully-rendered violin solo.

S.L.S.M.: Morning, circle conducted by Mr. Clempson. Evening, Mr. R. Boddington gave an address and afterwards answered questions.

MEXBOROUGH. — Local workers, Mrs. Wroe and Mr. Cory and Mr. W. Oates took our services. Also clairvoyance.

NEWPORT, MON. — Harry-street: Address and clairvoyance by Mrs. Piper, of Mountain Ash.

PETERBOROUGH. — Our fifth anniversary. Addresses and clairvoyance by Miss Leverington, of Leicester. Mr. and Mrs. Last rendered a duet.

PLYMOUTH, Morley-st. — Mr. J. Ireland gave an address on "The value

of spiritual philosophy." Miss Tucker sang a solo, and Mrs. Cook gave clairvoyance.

Stonehouse: Meeting conducted by Mr. Loomer. Soloist, Miss Harris, "Down the Vale." Address by Mrs. Dennis on "Life eternal," it being a memorial service to our arisen sister, Mrs. Johnson. Clairvoyance by Mrs. Dennis.

PORTSMOUTH, Temple. — Alderman D. J. Davis, J.P., of West Ham, gave addresses.

YORK, Spen-lane. — Mrs. Thackray paid her first visit to York, and the subject of her evening discourse was "The fool hath said in his heart, 'There is no God.'" Clairvoyance at each service.

NEW SECRETARIES.

Changes in the Names and Addresses of Secretaries of Societies can be intimated under this head if stamped with the value of 3d. be forwarded with the information.

MEXBOROUGH SPIRITUALIST CHURCH. — Mr. JOSEPH HAYWOOD, Sec., 38, Albert-road, Mexborough.

PENDLETON SPIRITUALIST CHURCH, TORD LANE. — Mr. WILLIAMSON, 1, Lindley's Buildings, Manchester-road, Clifton, Manchester.

WIGAN NATIONAL SPIRITUALISTS' CHURCH, 31, MILLGATE HALL. — Mr. W. MONKS, 27, Whelley, Wigan.

BIRTHS, MARRIAGES and TRANSITIONS.

Ordinary intimations when printed under the above heading will be inserted at follows: Six lines, 1s. 6d. Above six lines, 2d. per line. Payment must be sent with the intimation. Poetry not accepted.

TRANSITION.

LAWRENCE. — Passed to the Higher Life on December 12th, Elizabeth, beloved wife of James Lawrence, of Newcastle-on-Tyne. Her body was interred in Heaton Cemetery under the sympathetic services of Mr. A. H. Bain, secretary of the Northern District Council. She was one of those splendid but unknown mediums who do so much to bring conviction to heart-hungry mourners.

BRITISH MAGNETIC HEALERS' ASSOCIATION.

THE INSTITUTE, 21, MANOR STREET, ARDWOOD GREEN, will be

CLOSED FROM DEC. 20th to JAN. 3rd.

S. O. S. SAVE OUR SOCIETY.

THE ALTRINCHAM SPIRITUALIST CHURCH has been working in Altrincham and District for 16 years, during which time it has done its utmost to spread the glorious light and knowledge of Spiritualism into the lives of its people. After many struggles to maintain its existence it is now faced with the possibility of closing down for want of a home in which to conduct its work and worship. Can you help us? We want to purchase an army hut to establish a home of our own. Every little makes the lot. Send P.O. to T. H. YATES, Secretary, Oak Cottage, Wellfield-lane, Timperley, Altrincham. It's worth it.

Already acknowledged, £23 11s. 8d.; Proceeds, American tea, £2 6s.; Miss Bailey (member), £1 10s.; Miss Hunt, New York, £1; Friend, 5s. Total, £28 12s. 8d.

A DRAWING-ROOM SERVICE is held at 15, Sandmere-road, Clapham, S.W., near Clapham-road Tube Station, Mrs. CLARA IRWIN, the well-known Medium, will give clairvoyance every Sunday, at 7, for investigators. Developing Class started.

SOCIETY ADVERTISEMENTS.

WILL ADVERTISERS PLEASE NOTE.

Advertisements for our issue of JAN. 6th must be in hand by first post on DEC. 29th. Will Secretaries please note the dates.

South Manchester Spiritualist Church, PRINCESS HALL, MOSS SIDE.

SUNDAY, DEC. 25TH, at 2-30, LYCEUM. At 6-30 and 8-15, Mr. CRAVEN. MONDAY, at 8-15, Members' Developing Class, Mrs. EASTWOOD. TUESDAY, at 8-15, Public Developing Circle, Mrs. FORREST. THURSDAY, at 3 and 8-15, Mrs. MARCROFT.

Manchester Society of Spiritualists, 38, MASKELL STREET, ARDWICK.

SUNDAY, DEC. 25TH, at 3, CIRCLE. In the evening, NO MEETING. MONDAY, at 6, SOCIAL. WEDNESDAY, at 3 and 8, Mrs. BURTONWOOD.

Collyhurst Spiritual Church, COLLYHURST STREET.

SUNDAY, DEC. 25TH, at 10-30, LYCEUM. At 3, 6-30 and 8, LOCALS. MONDAY, ANNUAL TEA PARTY. WEDNESDAY, at 8, LOCALS. SATURDAY, DEC. 31ST, WATCH NIGHT SERVICE.

Longsight Spiritualist Society, SHEPLEY ST., OPPOSITE PIT ENTRANCE, KING'S THEATRE.

SUNDAY, DEC. 25TH, at 6-45 and 8-15, Mr. GILLING. TUESDAY, at 8-15, Mrs. RICHARDS. THURSDAY, at 8-15, Mrs. WILMOTT. No Open Circle on SAT. DEC. 24TH. SATURDAY, DEC. 31ST, at 7, SOCIAL AND CONCERT. Members and Friends are invited.

Moston Spiritualist Lyceum Church, CO-OP. HALL, AMOS STREET.

SUNDAY, DECEMBER 25TH, Mrs. RIPPINGHAM.

Blackburn Spiritualists' National Church and Lyceum, ST. PETER'S STREET.

OLD FRIENDS AND SYMPATHISERS.

are invited to attend our UNITED GATHERING on MONDAY, JANUARY 2ND, 1922, to be held in celebration of the clearing of the Temple from debt.

Those intending to be with us kindly forward present address to J. ENTWISTLE, 135, Walter-st., Blackburn.

South West Lancashire & Cheshire District Union.

A UNITED RALLY OF MEMBERS of all churches connected with the above will be held at the EARLESTOWN CHURCH, on SATURDAY, JANUARY 7TH, 1922.

The Service in the afternoon at 3 will be for MEMBERS, and devoted to Questions. The evening service will commence at 7, and be public, conducted by the Members.

TEA will be provided at a moderate charge. A hearty welcome to all members and friends.

SUPPORT OUR ADVERTISERS.

SOCIETY ADVERTISEMENTS.

Manchester Central Spiritualist Church, ONWARD HALL, 207, DEANS GATE.

SUNDAY, at 6-30.

SUNDAY, DECEMBER 25TH, CLOSED.

Bristol Spiritualist Temple, 47, OAKFIELD RD., CLIFTON.

SUNDAY, DEC. 25TH, at 6-30, Mrs. ANDREWS.

SUNDAY, JAN. 1ST, MUSICAL SERVICE. Miss M. MILLS will speak on "The Star of Bethlehem" and give Symbol Clairvoyance.

Brighton Spiritualist Church, ATHENÆUM HALL, NORTH ST. Affiliated to S.N.U.

SUNDAY, DEC. 25TH, Arrangements Pending.

MONDAY, at 8, HEALING CIRCLE. WEDNESDAY, Mr. E. C. CAGER.

Brighton Spiritualist Brotherhood, OLD STEINE HALL, 52A, OLD STEINE. Affiliated to S.N.U.

SERVICES:

Sundays at 11-30 and 7. Lyceum at 3. Mondays and Thursdays at 7-15. Tuesdays at 3.

Healing meetings, First Wednesday in every month at 3.

SUNDAY, DEC. 25TH, at 11-30, CIRCLE. At 7, Mr. LLOYD WILLIAMS. MONDAY, Mr. W. R. SUTTON, and THROUGHOUT THE WEEK (Dec. 31st, at 5).

Gillingham Spiritualist Society,

ODDFELLOWS' HALL, VICARAGE ROAD.

SUNDAY, DEC. 25TH, at 7, Mr. D. ALLEN.

JAN. 1ST, Mrs. CLARE O. HADLEY. JAN. 8TH, Mr. R. BODDINGTON.

Church of the Spirit, Camberwell, WINDSOR RD., DENMARK HILL.

SUNDAY, DEC. 25TH, at 11, CHORAL SERVICE.

No Evening Service. SUNDAY, JAN. 1ST, at 11, SERVICE. At 6-30, Mr. J. OSBORN. WEDNESDAY, at 7-30.

Church of the Spirit, Croydon,

HAREWOOD HALL, 96, HIGH STREET.

SUNDAY, DEC. 25TH, at 11 and 6-30, Mr. PERCY SCHOLEY.

Clapham Spiritualist Church,

ADJOINING REFORM CLUB, ST. LUKE'S RD., HIGH ST., CLAPHAM, S.W.

SUNDAY, DEC. 25TH, NO SERVICES. FRIDAY, at 8, Meeting for Enquirers. SUNDAY, JAN. 1ST, Mrs. NEVILLE.

Stratford Spiritual Church,

IDMISTON ROAD, SIXTH TURNING DOWN FOREST LANE GOING FROM MARYLAND POINT STATION.

SUNDAY, DEC. 25TH, at 6-30, Mr. R. STURDY.

WEDNESDAY, DEC. 28TH, at 3, Ladies' Meeting, Mrs. EDEY.

THURSDAY, DEC. 29TH, at 8, PUBLIC MEETING.

SUNDAY, JAN. 1ST, at 6-30, Mr. J. WRENCH.

Forward Movement at 11. Lyceum every Sunday at 3.

SOCIETY ADVERTISEMENTS.

East London Spiritualist Association.

NO. 7 ROOM, EARLHAM HALL, EARLHAM GROVE, FOREST GATE (pass thro' Main Building to Second Door on Left).

SUNDAY, DEC. 25TH, at 7,
MR. TAYLER GWINN.

Hounslow Spiritualist Society, ADULT SCHOOL, WITTON RD.

SUNDAY, DEC. 25TH, at 6-30.
TUESDAY, DEC. 27TH, NO MEETING.
SUNDAY, JAN. 1ST, at 6-30,
MR. W. SAUNDERS.
Lyceum every Sunday at 3.

Kingston Spiritualist Society,

BISHOP'S HALL, THAMES STREET.

SUNDAY, DEC. 25TH, at 11, SERVICE.
At 6-30, XMAS SERVICE BY MEMBERS.

North Finchley,

ST. JOHN'S SPIRITUAL MISSION, WOODBERRY GROVE (opposite Tram Depot).

SUNDAY, DEC. 25TH, CLOSED.
SUNDAY, JAN. 1ST, at 7,
MR. ERNEST MEADS.

Manor Park Spiritualist Church, CORNER OF SHREWSBURY RD. AND STRENE RD.

SUNDAY, DEC. 25TH, at 6-30,
REV. J. M. MATTHIAS.

Little Ilford Christian Spiritualist Church, CHURCH ROAD, CORNER OF THIRD AV., MANOR PARK, E.

SUNDAY, DEC. 25TH, at 6-30,
MR. W. A. WATSON & MRS. SELF.
MONDAY, DEC. 26TH, NO MEETING.
WEDNESDAY, at 8, Mrs. EDEY.
SUNDAY, JAN. 1ST, Mrs. PODMORE.
Lyceum every Sunday at 3.

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Miscellaneous Advertisements.

(NOT DISPLAYED).

Prospective Announcements, Speakers' Open Dates, Mediums Wanted, To Let, For Sale, Wanted, etc.: 20 words, 1/6. Each additional line, 3d.

MR. G. LEE has removed from 17, Chalfont-street to 40, Phoebe-street, Salford.

SPEAKERS OPEN DATES, Etc.

IMPORTANT.—Will those Mediums booked with the Hastings and St. Leonard's Christian Spiritualist Society for 1922, and others having vacant dates, kindly communicate with the new Secretary, Mr. ALTON, 2, Pelham Crescent, Hastings.

LIONEL WHITE, late of London, Lecturer and Clairvoyant, is open to accept dates for 1922.—6, Shrubbery-street, Kidderminster.

WM. F. BAILEY, Speaker and Clairvoyant, has a few open dates for 1922. Also booking for 1923.—106a, Broad-street, Birmingham.

W. NORTH, Lecturer and Clairvoyant, has open dates for 1922-23. Address, 38, Lawson-road, Enfield Highway, Middlesex.

MR. J. M. STUART-YOUNG (contributor to the "Occult Review," "Westminster Gazette," "Chambers," etc.) who has, during twenty years' residence in the Tropics, studied Negro Psychology at first-hand, will be in Britain throughout the greater part of next year. He is now booking dates for two Sunday lectures on various aspects of occultism, from February to October, 1922. Week-day evening lectures not objected to, but must be taken singly. Terms: One guinea, inclusive. That is, of course, provided the railway fares do not exceed that figure, and lead to a monetary loss. Residence will be near Manchester, and distance is no object, within the limit of the aforesaid guinea. Send along now your vacant dates to Box 387, LAGOS, NIGERIA (postage under British rates) for a selection and confirmation.

WANTED.

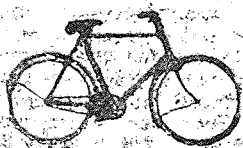
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